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CHAPTER XII

On Philosophy

1. प्रकृतिं पुरुषं चैव

About Nature and Soul, O Kesava, about Matter and Mind, I wish to know, as well as about knowledge and the knowable.

2. इदं शरीरं कौन्तेय

This body, O Kaunteya, is Matter, and that which knows the body, is Mind, as told by the philosophers.

3. क्षेत्रज्ञं चापि मां विद्धि

In every body, O Bhārata, know Me to be the conscious Mind. Knowledge of Mind and Matter is real knowledge.

4. यथा दीपो प्रकाशात्मा

Big or small, it is the nature of the lamp to give out light. So it is the nature of the soul to be conscious, wherever it may happen to be.

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5. गवाम् अनेकवर्णानां

The cows are of different colours, but the milk of all is white. So is consciousness in all beings.

6. श्रोत्रादीनि न पश्यन्ति

Eyes or ears, cannot see or hear themselves. It is the all-seeing consciousness that perceives them all.

7. इन्द्रियाण्येव बुध्यन्ति

In perception, it is the senses that function. They are the instruments of the Mind. Through them sees the subtle Mind.

8. आत्मना विप्रहीनानि

If the mind were not there, to connect them together, the numerous sensations would float asunder, like the froth of the sea.

9. श्रोत्रस्य श्रोत्रम्

That which is the ear of the ear, and which makes the mind what it is, that of which the speech is a function, and which lies at the back of life itself, and which is

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the eye of the eye, in death there is a separation with that, and the knowing man goes to heaven.

10. यच् चक्षुषा न पश्यति

That which the eye does not see, but with which the eye sees, know that to be the Brahman, and not what others worship.

11. न सत्यं बिन्दते कश्चित्

Only the Self can know the truth, that which is superior to the Gunas, that to which the Gunas are subsidiary.

12. तत् क्षेत्रं यच्च यादृक् च

What is Matter, and whence, whither and how, as well as what that Mind is, and effect of what, hear that in brief from me.

13. महाभूतान्यहंकारः

The great Elements, Individuality, Reason; the Homogeneous, the ten Senses with the Mind, and the five Sense-objects.

14. इच्छा द्वेषः सुखम् दुःखम्

Desire, aversion, pleasure, pain, unification, consciousness, persistence, these are

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the objects and the modifications of the Mind.

15. इन्द्रियाणीह सर्वाणि

The organs are not their own master. They are directed to their function, by another. Like non-poisonous serpents, they have no importance of their own.

16. आहुर् एके च विद्वांसो

There are philosophers who say that Mind and Matter are ultimately the same substance. This does not appear to be corrcct.

17. पृथग् भूतं ततः सत्त्वं

At the same time, to say that Mind and Matter are altogether unconnected, is also wrong. There is unity, yet difference between them.

18. तथैवैकत्वनानात्वं

Thus the scholars see the unity, as well as the difference, that is in them. Just as the moth derives existence from the fig, and is yet different from it.

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19. इषीका वा यथा कुब्ज

Just as the concave (कुब्ज = quiver) and the convex (न्युब्ज = knob) are contrary, yet complimentary, so Mind and Matter are different from each other, and yet co relative.

20. समं संज्ञानुगश्चैव

They are capable of being reduced to a common factor. The lotus-leaf lives on water, (and thus there is affinity beneath the apparent dissimilarity). Mind draws its sustenance from Matter.

21. अहिरेव अहेः पादान्

It is said that only the like can know the like—only one serpent knows where the feet of the other serpent are. Thus Mind could not know Matter, if matter were not knowable.

22. यदा भूतपृथग्भावं

When one perceives that all the different objects are rooted in the One, that they are the modifications of the One, he becomes Brahman.

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23. सर्वभूतेषु येनैकम्

That which sees the indestructible One, in every Being, inseparate in the separated, that is Satwika knowledge.

24. पृथक्त्वेन तु यज्ज्ञानं

That which fails to see the unity, and regards every object as separate, that is Rajasa knowledge.

25. यत्तु कृत्स्नवद् एकस्मिन्

That which foolishly clings to a part, taking it to be the whole, that which is false and meagre, that is Tamasa knowledge.

26. ज्ञेयं यत् तत् प्रवक्ष्यामि

I shall now state to you that which ought to be known, and that which being known confers immortality. It is the beginningless Supreme Brahman which is neither real nor unreal.

27. समं सर्वेषु भूतेषु

Seated equally in all beings, the Supreme Lord is imperishable within the perishable. He who sees thus, sees truly.

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28. सर्वतः पाणिपादं तत्

Everywhere that has hands and feet, everywhere eyes, heads and mouths; all-hearing, that dwells in the world enveloping all.

29. सर्वेन्द्रियगुणाभासम्

Shining with all Sense-faculties, without any senses, unattached, supporting everything, and free from qualities and enjoying qualities.

30. बहिरन्तश्च भूतानाम्

Without and within all beings, immoveable and also moveable, imperceptible on account of subtlety, at hand, and far away is that.

31. अविभक्तं च भूतेषु

The indivisible unity existing in all divided things. That is known as the supporter of beings. That assimilates and grows.

32. ज्योतिषामपि तज् ज्योतिः

That, the light of all lights, is said to be beyond darkness. Seated in the heart

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of all, He is known as knowledge, knowable, and fit to be known.

33. इति क्षेत्रं तथा ज्ञानं

Thus have Matter, knowledge, and the knowable been briefly described. My devotee, knowing this, enters into my being.

34. यावत् सञ्जायते किञ्चित्

Whatever thing there is, mobile or immobile, know them all to be the product of Mind and Matter.

35. यथा प्रकाशयत्येकः

As the one sun illumines the whole world, so the Mind illumines all the Matter.

36. सर्वेषां साक्षिभूतो असौ

It sees all the senses. But they do not see it. Single, it moves about at pleasure, in all bodies.

37. यथा हिमवतः पार्श्वं

One does not see the other side of the Himalaya, or the back of the Moon. But from this, the non-existence of the other side cannot be concluded.

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38. तद्वद् भूतेषु भूतात्मा

Similarly, there is in all beings the Soul subtle and made up of consciousness. None sees it with his eyes—but that does not prove that it does not exist.

39. नोपसर्पद् विमुञ्चद् वा

As the shadow which eclipses the Moon is not seen when it approaches or when it recedes from her, so the approaching and the receding of the lord of the body cannot be marked.

40. यथा चन्द्रार्कसंयुक्तं

But the shadow is clearly visible, when it is on the moon, so the lord of the body becomes visible when it is in conjunction with the body.

41. यथा हि पुरुषः स्वप्ने

Just as a man, in dream, sees himself, and says "It is I", so also, the inquisitive perceives himself.

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42. न गुणा विदुरात्मानं

The Gunas do not know themselves. He knows the Gunas. He sees them all, and sees them in their different combinations.

43. भुज्यमानं न जानीते

Matter is unconscious. It does not know itself. It is the object of knowledge for another. The man who recognises, who it is that knows and what it is that is known.

44. नित्यं द्वन्द्वसमायुक्तं

Matter is dualistic—it has polarity. The soul is a single whole, which cannot be divided into parts. It is permanent and beyond the Gunas.

45. सृजते हि गुणान् सत्त्वं

Matter displays the Gunas. Mind sees the play. This is the sure distinction between Mind and Matter.

46. क्षेत्रक्षेत्रज्ञयोरेवं

Those who perceive this distinction between Mind and Matter, and know Beings, Nature and liberation, they know the highest truth.

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47. प्रकृतिं पुरुषं चैव

Know that Matter and Spirit are both without beginning, and know also that modifications and qualities are all matter-born.

48. पुरुषः प्रकृतिस्थो हि

Spirit, seated in matter, enjoys the Gunas of matter. Attachment to the Gunas, is the cause of its birth in good and evil spheres.

49. अनादित्वात् निर्गुणत्वात्

The imperishable supreme Self, seated in the body, neither does anything, nor is affected. For, it is beginningless and void of Gunas.

50. यथा सर्वगतं सौक्ष्म्याद्

As the omnipresent ether is not acted upon by anything, on account of its subtlety, so seated everywhere in the body, the Self is not affected.

51. य एवं वेत्ति पुरुषं

He who thus knows Spirit and Matter, and the Energies, in whatever situation he may be, he shall not be born again.

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52. सहस्रयुगपर्यन्तम्

A thousand ages make up one day of Brahma, and so do a thousand ages constitute his night. Those who know this, know the real Day and Night.

53. अव्यक्ताद् व्यक्तयः सर्वे

At the coming of the day, all the manifested stream forth from the unmanifested. At the coming of the night, they dissolve even in that unmanifested.

54. भूतग्रामः स एवायं

The multitude of beings, O Partha, issue and die again and again. Involuntarily, they appear with the Day and disappear with the Night.

55. परस्तस्मात् तु भावो अन्यो

Higher than both the Manifest and the Un-manifest, is another Reality, which is eternal and persists through all beings, ephemeral though they are.

56. नासद् आसीन् नो सद्

Then there was neither the existent nor the non-existent. There was not the atmos-

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phere, nor the sky beyond. What was the top-lid, and the bottom-stand, and where were they? Was it a deep dense mist?

57. न मृत्युर आसीद्

Then there was neither death, nor was there immortality. No sign was there of the Night and the Day. That single One, stationed in itself, breathed, but without any air. There was nothing else, other than itself.

58. तम आसीत् तमसा

There was darkness, enveloped in darkness,—all was indiscriminate chaos. All was covered by formless void. Then, through the force of fervour, He came into being.

59. कामस्तदग्रे समवर्तताधि

It was desire, that existed first of all. It was the seed of the Mind. It set a limit to homogeneity—by drawing the line of demarkation between the Existent and the Non-Existent. This the sages have learnt in their heart by close thinking.

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60. तिरश्चीनो विततो

Nature below and Spirit above. Their rays shooted out in all directions, upwards, downwards and side-wise. They were the seed, and they are the magnification.

61. सर्वभूतानि कौन्तेय

All beings, Kaunteya, enter into My lower Nature at the end of Age. At the beginning of the next Age, I emanate them.

62. प्रकृतिं स्वामवष्टभ्य

With the help of My Nature, I emanate again and again, all this multitude of beings, lost to freedom, bound to Nature.

63. न च मां तानि कर्माणि

Nor do these works bind Me, O Dhananjaya, sitting indifferent, unattached to those actions.

64. मयाध्यक्षेण प्रकृतिः

Under My supervision, Nature gives birth to the mobile and the inert. Because of this, O Kaunteya, the universe revolves.

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65. भूमिरापो अनलो वायुः

Earth, Water, Fire, Air, Ether, Mind, Reason, Ego,—these are My eight distinct manifestations.

66. अपरेयम् इतस्त्वन्यां

This is the inferior. Know My other Nature, the Higher which is (the Higher Self) in all beings, and gives the world the strength to go on.

67. एतद् योनीनि भूतानि

Know this to be the womb of all beings. I am the source as well as the end of the whole universe.

68. मम योनिर् महद्ब्रह्म

Brahma is my source. I take my birth in It. All beings then come into existence.

69. सर्वयोनिषु कौन्तेय

In whatever wombs creatures sre born, Brahman is their ultimate source, and Myself the cause of germination.

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70. ममैवांशो जीवलोके

A fragment of Me has turned into the continuous people of the animal world. He has developed in him, the five senses, and the Mind, as the sixth.

71. शरीरं यदवाप्नोति

When the Lord acquires a body, or when he abandons one, he bears away traces of them, just as the wind carries away fragrance of the objects, it comes in contact with.

72. श्रोत्रं चक्षुः स्पर्शनं च

Through the organs of the ear, the eye, the skin, the tongue, and the nose, as well as the mind, he enjoys the objects.

73. उत्क्रामन्तं स्थितं वापि

The fools do not see him coming or going, or enjoying the Gunas. The wise ones see.

74. यथा च कश्चित् परशुं गृहीत्वा

A man may cut a log into small pieces, with his hatchet, but he does not find the fire and the smoke that lies latent in the wood. Similarly one may dissect the body,

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the abdomen, and the arms and the legs, but he would not detect him who is other than the body.

75. तान्येव काष्ठानि तथा विमथ्य

Yet the very same wood, would, by friction, produce fire. Similarly the wise man, by controlling his senses, would find Him, whose element is superior to Reason.

76. एवं सर्वेषु भूतेषु

This Self lies hidden in every body. It is not patent. Wise persons see him, with the help of their acute intellect.

77. आत्मा क्षेत्रज्ञ इत्युक्तः

When the Spirit is conjoined to Nature, it is called Soul. Liberated from Nature it is God.

78. जाग्रत्-स्वप्न-सुषुप्त्यादि

The Entity that persists through waking, dream, and sleep, that is the Self, and that is the Brahman. One who knows this attains freedom from all bondage.

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79. सत्यम् ज्ञानम् अनन्तं यत्

Brahman is pure Truth, Knowledge and Bliss. He is infinite. He is free of all attributes, and inaccessible to words or thought.

80. सर्वाधिष्ठानं अद्वन्द्वम्

The supreme Brahman is the source of all, the single whole, eternal. It is Existence, Consciousness, and Bliss—beyond the grasp of thought or speech.

81. अदृश्याय त्वगम्याय

Who can prove (the existence of) the Invisible and the Unknowable? Even angels and supermen have limited powers.

82. को अद्धा वेद

Who verily knows, and who will teach, whence came this, whence this creation? Even the angels are subsequent to creation. How can one say, whence it came?

83. इयं विसृष्टिर् यत आ बभूव

Whence came this universe, and what it is and what it is not, He only knows who is

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its Over-seer, in the high heavens—if anybody knows at all.

84. यस्यामतं तस्य मतं

He really knows, who thinks that he does not. While he who thinks that he knows, really does not know. It is unknown to the wise-acres, and known to the humble.

85. असन्नेव स भवति

He comes to be nothing, who denies the existence of Brahman. But one who believes in His existence, comes to know Him.

86. नाहं मन्ये सुवेदेति

I cannot say that I know Him well, nor can I say that I do not know Him at all. If one knows this (*viz.* that he knows and yet knows Him not) then he knows Him.

87. को ददर्श प्रथमं जायमानम्

Who is it that saw the Fir t-born? And how does the Immaterial One, uphold this bony structure (material universe)? How could Life, Mind, and Soul, come out of a clod of earth (matter)? Who would approach the savant to enquire about these?

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88. सहस्रशीर्षा पुरुषः

A thousand heads hath Purusa, a thousand eyes, a thousand feet. He pervades the whole universe, and yet transcends it by ten inches.

89. किं तद् ब्रह्म किमध्यात्मं

What is Brahman, and what is Spirituality, and what is Action? O Purusottoma, and what is Physics and what is Metaphysics?

90. अधियज्ञः कथं कोऽत्र

What is the highest Duty in this body, O Madhusudana, and how can the disciplined one remember you at the time of his death?

91. अक्षरं ब्रह्म परमं

The Absolute is the supreme Brahman. Spirituality is His element. Creation that is calculated to emanate beings is called Action.

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92. अधिभूतं क्षरो भावः

Physics deals with temporal things, and Meta-physics with the Self. Myself is the sole Duty of life for men.

93. साधिभूताधिदैवं मां

Those who see Me as the sustainer of all Physics, Metaphysics and Ethics,—they know Me correctly, even in the presence of death.

94. उपद्रष्टानुमन्ता च

The Supreme Self—the Superintendent and the Approver, the Sustainer and the Enjoyer of the world—expresses Himself as the Higher Self in man.

95. यतन्तो योगिनश्चैनं

The earnest Yogins see Him in their hearts. But the fools, for want of discipline, fail in their attempts to find Him.

96. न तं विदाथे य

Do you not know Him,—He, who created this Universe? He dwells also in your hearts. To some, He appears to be a matter of conjecture, as if shrouded in a mist. But

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in Him is the heart's content, and He is the source of the Categorical Imperative (Uktha).

97. एषो ह देवः

Such is the Diety. He pervades all the spaces. He was born first of all, still He is yet to be born. He is all that exists, and all that will come into existence. He is omnipresent—present with one and all.

98. यस्मिन् यस्य यतो यस्माद्

Let me resort to the Highest Being, the Self-Existent one, in whom, for whom, from whom, by whom and to whom, the universe exists, who himself is the universe.

99. जात एव न जायते

He is born, and yet He is unborn. Who can beget Him? Brahman is knowledge and bliss, the giver, the bestower and the resort.

100. दीपाद् अन्ये यथा दीपाः

Just as a thousand lamps may be lighted from one lamp, without any loss to the original, similarly Nature produces a thou-

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sand variations, without any detraction of the Original Self.

101. एक एव हि भूतात्मा

It is the same Self, that appears in every body, just as the same Moon looks to be many, in its many reflections on the waves.

102. अग्निर् यथैकं भुवनं प्रविष्टः

It is the same fire, that burns in every fuel all over the world. It is the same Soul that manifests in every one, and is also more than that.

103. मनसैवानु द्रष्टव्यं

One should clearly realise in his mind, that the "Many" does not exist. He who sees the "many", becomes worse than dead.

104. वटबीजे सुसूक्ष्मे अपि

Within the small Bata-seed, is contained the big Bata-tree. Otherwise where could the plant come from? (God is latent in all).

105. प्रजापतिश्चरति गर्भे अन्तर

Everywhere it is Prajapati, who moves about, concealed from view. He is born

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everywhere, and He is not born (to exhaustion). Sages perceive His presence. All the worlds have their being in Him.

106. अपश्यम् गोपाम् अनिपद्यमानं

I have seen the Lord who is still becoming (the Dynamic Absolute)—moving up all the roads, close by and away. He holds within himself, all that is near, and all that is far, and goes on rotating.

107. पूर्णमिदं पूर्णपदः

This one is perfect and also That One. A perfect is born from the Perfect. A perfect is taken out of the Perfect, without making It imperfect.

108. इति गुह्यतमं शास्त्रं

I have now explained to you the most secret message, O Sinless one. This being known one gets enlightened and attains perfection.

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CHAPTER XIII

Ever the Same

1. मय्यासक्तमनाः पार्थ

With the mind devoted to Me, O Partha, performing Yoga, refuged in Me, how thou shall fully know Me, without doubt, that hear thou now.

2. ज्ञानं तेहं सविज्ञानं

I shall now explain to you fully, knowledge and super-knowledge, so that when this is known, nothing more remains to be known.

3. इदं ज्ञानमुपाश्रित्य

One who resorts to this wisdom, becomes assimilated to Me. He is never again born at creation, nor disappears at dissolution.

4. अपि चेदसि पापेभ्यः

Even if you are the most sinful of all sinners, yet you can cross over all sin, by the raft of this wisdom.

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5. यथैधांसि समिद्धोऽग्निः

As the burning fire reduces fuel to ashes, O Arjuna, so does the fire of wisdom, reduce all actions to ashes.

6. ॐ तत् सदिति निर्देशः

"Om tat Sat" is the tri-partite formula, reminiscent of Brahman. So the Veda, the Brahmanas, and the Sacrifice, begin with that formula.

7. तस्माद् ओमित्युदाहृत्य

Therefore all acts of sacrifice, gift, and austerity, of the religious man, are commenced with uttering "Om" as laid down in the codes.

8. तद् इत्यनभिसन्धाय

And the self-denying man desiring salvation, begins performance of sacrifice, gift and austerity, with the word "tad."

9. सद्भावे साधुभावे च

"Sat" is used of all good and right actions, O Partha, as well as of all noble actions.

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10. यज्ञे तपसि दाने च

Pursuit of sacrifice, austerity, and gift, is also called 'Sat;' as well as all action subservient to that.

11. एतान्यपि तु कर्माणि

But even these actions should be done without zealotry and attachment. This is my considered opinion, O Partha.

12. यस्त्वात्मरतिरेव स्याद्

But the man who rejoiceth in the Self, with the Self is satisfied, and is content in the Self—for him verily there is nothing to be achieved.

13. नैव तस्य कृतेनार्थः

He does not gain anything, by doing an action, nor does he lose anything, by not doing it. Nor doth any object of his depend on any one.

14. फलमेकं महोदारं

I do not find any result so great, that once it is achieved, nothing more remains to be done.

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15. अन्तवन्ति च भूतानि

All things, that are under the influence of the Gunas, are transitory. When one perceives all the things to be equally ephemeral, what interest can he have in any particular object ?

16. कृतयाप्यनया नित्यं

Supposing that an action is successfully done, does it result in such a situation, that one has no further duty to do ?

17. अन्तवन्त्य इहावस्था

All situations, all achievements, come to an end. I do not find any such acquisition, which may be called my own.

18. धनं वा पुरुषं पार्थ

Either a man has to leave behind his wealth (at death), or his wealth will have passed out of his hands (before death). There is no other alternative. Realise this, and you would not grieve.

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19. पितृपैतामहे राज्ये

Thus even when one has inherited a kingdom, and all his subjects are loyal, there is hardly anything in the world, which he can call his own.

20. कस्येदम् इति कस्य स्वम्

This is why the Veda has said "Whose is this? Whose is wealth?" I cannot think out what I can call to be my own.

21. नश्यतीह हि तद् वस्तु

That which has not been assimilated to the Self, is apt to be lost. How can that which has become a part of the self, be ever lost?

22. मोक्षस्य न हि वासो अस्ति

Salvation does not lie stored up anywhere. It has no fixed place of residence. Salvation is nothing but the dissolution of the bonds of ignorance of the mind.

23. न मोक्षो नभसः पृष्ठे

Liberation need not be searched for in any of the three worlds. It is a condition of the mind and dwells in the mind.

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24. मन एव विदुः प्राज्ञाः

Sages know the mind to be the instrument of all success. When it is firm that is salvation, and the man has become Jivan-Mukta (liberated-alive).

25. इष्टं दत्तं तपो अधीत

Whatever a man sacrifices, gives, practises or reads, as well as all vows and rites, come to an end with the action—only knowledge becomes a part of the mind.

26. तस्माज् ज्ञानेन शुद्धेन

Knowledge is thus the best acquisition, and with the help of knowledge, the continent, detached, humble, pious man, gets liberation.

27. श्रेयान् द्रव्यमयाज यज्ञाज्

Worship by means of knowledge, is better than worship by means of things. Knowledge is the consummation of all actions, O Partha;

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28. सुखदुःखे समे यस्य

One, to whom, pleasure and pain, loss and gain, victory and defeat, like and dislike, fear and anxiety, have equal value, is nothing but free.

29. सम्यग्युक्तो यदात्मानं

When one has a full vision of the Self, in his self, he does not envy Indra even.

30. एष नित्यो महिमा

Such is the greatness of the Brahma-knower, that he does not lose or gain anything, by any action. He alone, who knows such dignity, can keep himself free from sin.

31. यदा विनियतं चित्तं

When the disciplined mind is fixed on the Self, free from all desires, then can one be said to be a Yogin.

32. त्यज धर्मं अधर्मं च

Learn to be above right and wrong, and above true and false. When one is free

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from hope and fear, he has acquired perfect tranquility.

33. त्यज धर्मं असंकल्पाद्

To the tranquil man, there is no hankering for virtue, and no attraction for vice. By wishing nothing, he rises above both. His Reason tells him about the relativity of truth and falsehood, and his Self knows the limitations of Reason.

34. इष्टं च मे स्याद्

Karma-Yoga proceeds with the idea of achieving the good, and avoiding the evil. Jnana Yoga realises that the Self is beyond the reach of good and evil.

35. यो वै न पापे

One who feels no attraction, either for virtue, or for vice, neither for transaction, nor pleasure, nor duty, freed from all defects, giving equal value to clay or gold, he gets liberation from the bonds of pleasure and pain.

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36. त्यज धर्मं अधर्मं च

Give up all thoughts about virtue and vice, or truth and false-hood. And having given them up, forsake that also, by which you give them up.

37. बन्धो हि वासनाबन्धः

Desires are the only bond, and salvation is freedom from desires. Give up all desires, and then the desire for salvation as well.

38. यदि कर्ता भवेत् कर्ता

If man were master of himself, he could not have been *compelled* to do anything. Since man is under obligation, he is not the master.

39. स्नेहेन युक्तस्य

One who is under the caprices of conation, has no liberation. Swayambhu himself has said so. They are wise who are dead to all feelings. One should not have likes and dislikes.

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40. कर्मणा फलमाप्नोति

By deeds, one gets pleasure and pain as the result. But by knowledge one gets that state where there is no remorse.

41. न तस्येहेश्वरः कश्चित्

The saint sees himself by himself. He finds himself to be the sovereign lord, (an end in himself) and not subordinate to anybody else—to be used as a tool.

42. न च भोगस्थितौ वाञ्छा

He has no desire, either for enjoyment, or for avoiding enjoyment. " Come what may, and go what would " is the attitude that he adopts.

43. असक्तबुद्धिः सर्वत्र

Unattached anywhere, self-controlled, dead to all desires, he achieves by self-denial, the action-less stage.

44. सिद्धिं प्राप्तो यथा ब्रह्म

By perfection, he becomes what Brahman is. This is the highest state of wisdom, I tell you in short.

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45. बुद्धया विशुद्धया युक्तः

Having developed pure Reason, controlling the self by persistence, abandoning sound and other sense-objects, and having laid aside attraction and aversion.

46. विविक्तसेवी लघ्वाशी

Dwelling in solitude, abstemious, controlled in speech, body and mind, engaged in meditation, taking refuge in dispassion.

47. अहङ्कारं बलं दर्पं

Having cast aside egoism, violence, arrogance, desire, wrath, and covetousness, self-less and peaceful, he becomes as good as Brahman.

48. अरण्ये वसतो यस्य

He who has the village at his back, while he is living in the forest, and the forest near at hand while living in the village, (equally at home in both), he is the real muni.

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49. चित्तस्य हि प्रसादेन

By dint of his cheerfulness, he neutralises both good-luck and mis-fortune. Self-satisfied, he lives in eternal joy.

50. यत्र आनन्दाश्च मोदाश्च

Let me for ever be there, where there is nothing but joy, felicity, bliss, ecstacy and perfection of happiness.

51. कर्तव्यं इति कर्तव्यम्

"Duty and Duty" is calculated to frighten away the Brahma-knower. Brahman alone exists in the universe, and no such thing as Duty.

52. अन्यत्र धर्माद्

That which is above virtue or vice, above what we do, or leave undone, above all that is, and above all that will be—tell me of that as you know.

53. प्रकृत्यैव च कर्माणि

He who sees that all activity is due to Nature, and that the Self is action-less, sees truly.

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54. चातुर्वर्ण्यम् मया सृष्टम्

The division into four castes, according to quality and conduct, was devised by Me. Yet, in a sense, I am not the author of it; for I had no purpose in doing that.

55. न मां कर्माणि लिम्पन्ति

Neither actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth me, is not bound by actions.

56. त्यक्त्वा कर्मफलासङ्गं

Having abandoned the fruit of action, always content, seeking nothing, one is not doing anything, although doing everything.

57. निराशीर् यतचित्तात्मा

Hoping for naught, his mind controlled, having abandoned all greed, performing action by the body alone, he does not incur any sin.

58. नैव किञ्चित् करोमीति

"I do not do anything"—this is what the philosopher thinks, while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.

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59. प्रलपन् विसृजन् गृह्णन्

Speaking, giving, grasping, opening and closing the eyes, he holdeth "the senses move on the sense-objects."

60. प्रकृतेः क्रियमाणानि

All actions are wrought by the Gunas of Nature only. The individual, deluded by egoism, thinks that he is the doer.

61. तत्त्ववित्तु महाबाहो

But the philosopher who knows the truth, about the Gunas and functions, perceives that the Gunas act on the Gunas, and is not attached.

62. सर्वकर्माणि मनसा

Mentally renouncing all action, the sovereign dweller in the body resteth serenely, in the nine-gated city, neither acting nor causing re-action.

63. न कर्तृत्वं न कर्माणि

Neither activity, nor action is the making of the Lord. Nor does He join results to actions. It is all the play of Nature.

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64. प्रीतिः सत्त्वं रजः शोकः

Satwa is optimism, and Rajas is pessimism, and Tamas is delusion. What may be the attitudes of men, all these three enter into them.

65. गुणान् एतान् अतीत्य त्रीन्

When one has transcended the three Gunas, that arise from matter, he attains immortality, being freed from the pangs of birth, senility and death.

66. कैर् लिङ्गैस्त्रीन्

What are the factors, that enable one to cross the three Gunas? How would he proceed who wants to go beyond the Gunas?

67. प्रकाशं च प्रवृत्तिं च

O Pandava, when one is not elated or dejected by the presence or the absence, of clarity, inclination or delusion.

68. उदासीनवदासीनं

He who sits indifferent, unshaken by the Gunas, thinking that it is all the play of the Gunas, and does not move.

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69. समदुःखसुखः

Balanced in pleasure and pain, self-reliant, to whom clay or stone, or gold does not make any difference, who is unaffected by likes or dislikes, or by praise or blame.

70. मानापमानयोस्तुल्यः

The same in honour and ignominy, the same to friend and foe, one who has no purpose,—he is called Gunatita.

71. मां च यो अव्यभिचारेण

And he who serves Me unflinchingly, stationed in Bhakti Yoga, he crosses the Gunas, and becomes as good as Brahman.

72. नान्यं गुणेभ्यः कर्तारम्

When the seer perceives no other actor, except the Gunas, and knows that also, which is higher than the Gunas, he becomes assimilated to My elements.

73. योगस्थः कुरु कर्माणि

Be grounded in Yoga, O Dhananjaya. Perform action without attachment, unaffected by success or failure. Equilibrium is called Yoga.

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74. यदृच्छालाभसन्तुष्टः

Content with whatsoever he obtains without strain, free from the pairs of opposites, un-envious, balanced in success and failure, such one, though acting, is not bound.

75. यावानर्थ उदपाने

To the enlightened Brahma-knower, the Vedas are no more useful than a tank, in a place covered all over with water.

76. कर्मण्येवाधिकारस्ते

Duty is your concern and not gain. Do not look for the result, yet do not choose inactivity.

77. आरुरुक्षोर्मुनेर् योगं

Action gives the content of Duty, so that there can be no Moral Life (Yoga) without activity. Reason gives the Principle of Control (शम) i. e. the form of Duty. Activity is the first requisite of Moral Life, and the Law (of Control) the next one.

78. यदा हि नेन्द्रियार्थेषु

When a man does not feel infatuation for any action, and much less for any sense-

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object, that self-denying man may be said to have been established in Yoga.

79. दूरेण ह्यवरं कर्म

Far removed is mere Karma, from the Yoga of serene activity. Take the stand-point of Reason. Pitiable are they who work for fruits.

80. श्रद्धालक्षणम् इत्येव

Sages say that virtue consists in the right attitude of the mind. This is what is said to be the Path of Deva Yana.

81. बुद्धियुक्तो जहातीह

Taking the stand-point of Reason, one is enabled to rise above both good and evil. Therefore cleave thou to Yoga. Yoga is the best policy.

82. कर्मण्यकर्म यः पश्येत्

He who sees that action and inaction are equally insignificant (inasmuch as he does not care for the result) and who also sees that inaction also amounts to action (for, omission of duty is commission of sin) and

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thus sees inaction in action, and action in inaction, he is the wise among men, and he is the all-doing Yogin.

83. कर्मजं बुद्धियुक्ता हि

The sages taking the view-voint of Reason, renounce the fruit of action, and liberated from the bonds of birth, reach the perfect station.

84. योगसंन्यस्तकर्माणं

He who has placed his actions in Yoga, who has removed his doubt by wisdom, who is united to his Self, does not get entangled by activity.

85. कायेन मनसा बुद्धया

Whether by their body, or mind, or reason, or by senses, the Yogis perform action only for the sake of Self-realisation.

86. आत्मयाजी सो आत्मरतिर्

He sacrifices to the Self, is pleased with the Self, plays with the self, resorts to the Self, renounces all his possessions, in the Fire of the Self.

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87. साद्यस्कान् च यजेत् यज्ञान्

The man who sacrifices to the Self, gets the merit of the Sadyaska (congregational) and Isti (individual) prayers.

88. अनुः पन्था विततः

This fine path is prevalent from old. It is based on "Me", it is inspired by "I". Following this path, the Brahma-knowers go to the high heavens, liberated from here.

89. यस्मिन् सर्वाणि भूतानि

To the knowing man, the whole universe is his own Self. How can he have any depression or delusion, when he sees himself in all ?

90. यस्यानुवित्तः प्रतिबुद्ध आत्मा

In this world of many doubts, one whose Self is illumined and inspired, he takes up every work and does it. The world is his, he is the world.

91. तस्मिन् शुक्लम् उत नीलमाहुः

White, or blue, brown, yellow or red, every colour belongs to him. This path is

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known to Brahman. The Brahma-knower, glorious and pious, proceeds thereby.

92. सम्प्राप्यैनं ऋषयः

When the sages, wise, spiritual, detached and serene, have known the Self, they go everywhere, do everything, and enter into all.

93. अनन्तस्याप्रमेयस्य

One who sets a limit to the Self—infinite and immeasurable as it is—he only succeeds in cripling himself.

94. आत्मापि चायं न मम

In a sense, even I do not belong to myself (as being under another's power). In another sense, the whole world belongs to me (I can feel for it as I do for myself). The world belongs to me, and to others as well, equally. One who sees this, is never deluded.

95. विद्यया तद् आरोहन्ति

It is by Jnana Yoga alone, that one reaches the stage, where desires cease to

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have any hold on him. Merely by asceticism, and without the help of Knowledge, one cannot attain that stage.

96. अस्ति ब्रह्मेति चेद् वेद

The knowledge that "Brahma exists" is merely the indirect knowledge of Brahma. The knowledge that " I am Brahma " is the direct knowledge.

97. अहं मनुर् अभवम्

I was Manu and I am the Sun. I am seer Kaksivan ; it was I who conquered Kutsa, son of Arjuna. I am Kavi Usanas, look to Me.

98. अहं रुद्रेभिर् वसुभिश्चरामि

I move about with the imaged Vasus, the un-imaged Adityas, and the original Rudras —with all the dieties. I support both Varuna and his friend (Indra)—the twin gods. I am Indra and His symbol, the Fire.

99. तदा न विषयं मन्ये

Thus no place belongs to me particularly, or all places belong to me equally. Even

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my self does not belong to me, or the whole world belongs to me.

100. कस्येदम् इति कस्य स्वम्

Thus the Veda says, "Whose is this? whose is this wealth?" Enjoy as long as you can, employ as much as you may.

101. परीत्य भूतानि

It enters into all beings, It pervades through all the world, It goes about in all directions, and spreads through all spaces. The self enters into the Self, which is the high consummation of Rectitude.

102. कुर्वन्न एवेह कर्माणि

In activity alone, a man should wish to pass the hundred years of his life. Thus alone, and no-wise else, lies his good. Action (by itself) does not bind a man.

103. अलब्ध्वा यदि वा लब्ध्वा

Successful or unsuccessful, the wise man does not grieve. All that he desires is continuity (of life; and not death-like sterility). He does not sell himself to the spirit of acquisition.

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104. कृत्वा मानुष्यकं कर्म

By doing manly deeds, and leaving behind an ideal the best that he can, a man discharges his obligations to Duty, and does not degrade himself (by abusing his possibilities.)

105. वशे कृत्वेन्द्रियग्रामं

Having subdued the senses, and controlled the mind, one should go on performing all actions, till he leaves the body and still in the Path of Yoga.

106. यत्र यत्र मनो याति

Whither to the mind inclines, there is excellence there. Nay, Brahman himself is existent therein.

107. इति ते ज्ञानमाख्यातं

I have now told you, the secret of all secrets. Think this over, and then do as you like.

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CHAPTER XIV

The Ideal Life

1. इदं तु ते गुह्यतमं

As you are interested, I shall now relate to you the most secret Science and Philosophy. Knowing this, you will be freed from all evil.

2. राजविद्या राजगुह्यम्

This is the King of Secrets, and the Secret of Kings. It is the best-pure. It is easy to test and easy to do.

3. अश्रद्दधानाः पुरुषा

Men, who have no faith in this philosophy, O Parantapa, fail to see Me, and return to this world of death.

4. ये तु धर्म्यामृतमिदं

Those who follow, with faith and devotion, this nectar-like philosophy, as taught herein, those devotees are excessively dear to Me.

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5. वेदा विभिन्नाः स्मृतयो विभिन्ना.

The Veda gives different instructions and the Smritis too. There is not a sage, who has not a different theory of his own. Duty is difficult to ascertain, The lives of great men indicate the true path.

6. अद्वेष्टा सर्वभूतानां

One who is non-injurious to others, nay-equitable, nay-sympathetic, free from attachment and egoism, balanced in pleasure and pain, forgiving.

7. सन्तुष्टः सततं योगी

Ever content, harmonious, Self-controlled, resolute, and fond of Me in heart and soul, that devotee is very dear to Me.

8. यस्मान्नोद्विजते लोकः

One who is not intolerant of others, and who does not make himself intolerable, who is free from the turmoils of joy, grief, fear and anxiety, he is dear to Me.

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9. अनपेक्षः शुचिर् दक्षः

He who is not dependent on anything, pure, skilful, passionless, consolate and purposeless, that devotee is dear to Me.

10. यो न हृष्यति न द्वेष्टि

He who neither loveth, nor hateth, nor giveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

11. समः शत्रौ च मित्रे च

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment.

12. तुल्यनिन्दास्तुतिर् मौनी

Taking equally, praise and reproach, silent, wholly content with what cometh, station-less, resolute, full of devotion, that man is dear to Me.

13. न जिजीविषुवत् किञ्चिन्

He does not behave like one anxious to live, nor like one who is anxious to die. Death or life, he neither welcomes, nor avoids.

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14. ज्ञानविज्ञानतृप्तात्मा

Equipped with Science and Philosophy, acute, continent, equally indifferent to clay, stone, or gold, that Yogin is really harmonised.

15. अमानित्वम् अदम्भित्वं

Humility, unpretentiousness, harmlessness, forgiveness, uprightness, obedience to the teacher, purity, steadiness, self-control.

16. इन्द्रियार्थेषु वैराग्यम्

Detachment to Sense-objects, absence of egotism, wakefulness to the pangs of birth, death, senility, and sickness.

17. असक्तिर् अनभिष्वङ्गः

Dispassion, absence of dotage, equanimity in fortune and misfortune.

18. मयि चानन्ययोगेन

Unflinching and uninterrupted devotion to Me, preference for retreat and isolation.

19. अध्यात्मज्ञाननित्यत्वम्

Fondness for spiritual Knowledge and Philosophy—this is wisdom and the rest is folly.

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20. जितात्मनः प्रशान्तस्य

In cold and heat, in pleasure and pain, the self-controlled serene man, is in the shelter of the Higher Self.

21. विनश्यत्सु च भूतेषु

He is not alarmed, though he sees death, all around. Others around him fall prey to grief,—he is unmoved.

22. तुल्ये प्रियाप्रिये यस्य

One to whom, like and dislike, pleasure and pain, past and future, are all the same, and who is considerate to others.

23. सर्वत्र रमते यस्तु

One who goes everywhere, and is accessible to all, who does not bully and is not intimidated.

24. न कस्यचित् स्पृहयते

One who does not covet anything, and does not despise, who has transcended the opposites, and has acquired detachment, that man is really free.

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25. न येषां बान्धवाः सन्ति

Those who have no need of playing the patron, or the protege, those who have no enemies, and who are enemies of none.

26. नाप्राप्तम् अनुशोचन्ति

Those who do not lament for the unattained, but make proper use of what is in hand; those who do not repent for the past, nor build hopes on the future.

27. निन्दाप्रशंसे चात्यर्थं

Those who are not addicted to excessive praise or blame of others, and are not affected by their praise or blame.

28. सर्वतश्च प्रशान्ता ये

Those who are calm in all situations, and benevolent to all beings, those who are not enraged or elated, and who do not offend.

29. प्रत्याहुर् नोच्यमाना ये

Those who do not retort when rebuked, do not retaliate when injured, those who bestow but do not beg, they cross all difficulties.

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30. यात्रार्थं भोजनं येषां

Those who eat, only for the maintenance of life, copulate, only for the sake of producing children, speak, only for stating the truth, they overcome all difficulties.

31. येषां न त्रसति कश्चित्

Those who do not scare away anybody, nor are scared by any, those who look on others as their equals—they conquer all difficulties.

32. ये क्रोधं संनियच्छन्ति

Those who control their anger, and calm others when they are in a temper, and do not chastise anybody, they solve all difficulties.

33. अतिवादांस् तितिक्षेत

One should learn to forbear the insolence of others, but himself should not insult anybody. Even provoked let him say peaceful words, even hitted let him wish welfare.

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34. आत्मानं च परांश्चैव

One who does not reciprocate, when chastised, saves himself, and the other one too from a danger. He acts as the physician for both.

35. मृदुना दारुणं हन्ति

Calmness can face calmness, and calmness can face temper. Both are amenable to calmness. Thus calmness is the more useful of the two.

36. शान्तिखड्गो करे यस्य

The enemy cannot injure him, who has the sword of peace in his hands. A spark, falling otherwise than on straw, dies of itself.

37. जयो वैरं प्रसृजति

The victorious create enemies. The vanquished lie in grief. The serene man sleeps in peace, free from all thoughts of victory or defeat.

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38. एतयोपमया धीरः

The wise man reconciles himself to obedience to the powerful, in the thought, that in submitting to the strong, he is submitting to Indra, the source of all strength.

39. न पापे प्रतिपापः स्यात्

One should not retaliate the evil-doer. He should always be upright. One whose thoughts turn to evil ways, injures himself.

40. पापेनापिहितं पापं

Vice, concealed by secrecy, adds to vice. Virtue, concealed by secrecy, adds to virtue.

41. सर्वमित्रः सर्वसहः

One who is friendly to all, tolerant of all, peaceful and continent, one who has cast off fear and meanness, and is united to the Self, is liberated.

42. न प्रहृष्येत् प्रियं प्राप्य

With Reason firm, unperplexed, the Knower of the Absolute, established in the Absolute, neither rejoiceth in the pleasant, nor grieveth over the unpleasant.

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43. येन केनचिदाच्छन्नः

One who covers himself with what he has, eats what he can and sleeps where he may, fro the real Brahmin.
for

44. यो न कामयते किञ्चित्

One who does not ask for anything, nor neglects anything, he becomes as good as Brahman even in this world.

45. यदासौ सर्वभूतानां

When a man does not covet or envy any body, in thought, word and deed, he becomes Brahman.

46. यदा न कुरुते पापं

When a man does not injure anybody, by thought, word, or deed, he becomes assimilated to Brahman.

47. यदा चायं न बिभेति

When a man neither frightens, nor is frightened, when he neither expects nor spites, he becomes united to Brahman.

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48. ब्रह्मभूतः प्रसन्नात्मा

Assimilated to Brahman, serene in the Self, he neither grieveth nor desireth. The same to all beings, he grows great in devotion to Me.

49. एवं प्रज्ञानतृप्तस्य

One who has drunk deep at such philosophy, conquers fear, and conquers the desire for well-being. The fear of death cannot overcome him. He overcomes the fear of death.

50. असक्तः सक्तवद् गच्छन्

One who is unattached at heart, though proceeding like the attached, detached, released from all ties, who is the same to friends and foes, is really liberated.

51. सर्वभूतेषु चात्मानं

One who goes about, seeing himself in others, and others in himself, he is Jivan-Mukta.

52. नाहं न तन्तुम्

I know not either the warp or the woof, I know not the web, that they, who are

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engaged in the battle of life, weave. Whose son shall I call myself? (I do not find anybody to be my own.) Even my father appears to me to be another and a stranger.

53. स इत् तन्तुम्

He knows the woof and he knows the warp (the Principle and the Duties of life) and he can explain the Rule of Rectitude, who discerns and upholds the Law of Immortality, and who proceeds looking on himself as another.

54. जीवः शिवः सर्वमेव

God is present in every being—in one and all. When a man adopts this point of view, he becomes Jivan-Mukta.

55. योगी युञ्जीत सततम्

The Yogin should practise Yoga in seclusion—alone, self-controlled, abstinent and temperate.

56. शुचौ देशे प्रतिष्ठाप्य

He should place his seat in a clean place, steady, neither very high, nor very low, and

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made up of rag, goat-skin, and kusa, one above the other.

57. तत्रैकाग्रं मनः कृत्वा

There having made the mind one-pointed, and bringing the senses and the mind under control, steady in his seat, he should practise Yoga, for the purification of the Self.

58. समं कायशिरोग्रीवं

Holding the body, the head and the neck erect, immoveable, steady, looking fixedly at the point of the nose, with unseeing gaze.

59. प्रशान्तात्मा विगतभीर्

The Self serene, fearless, firm in discipline, controlling his mind, thinking of Me, let the Yogin sit there aspiring after Me.

60. स्पर्शान् कृत्वा बहिर्

Excluding external contacts, and with gaze fixed between the eye-brows, equalising the in-going and the out-going breaths, within the nostril.

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61. यतेन्द्रियमनोबुद्धिर्

With senses, mind and reason ever controlled, solely pursuing liberation, the sage, having for ever cast away desire, fear and passion, verily is liberated.

62. संकल्पप्रभवान् कामान्

Abandoning without reserve, all desires born of the imagination, and curbing the senses on every side.

63. शनैः शनैरुपरमेद्

Little by little, let him gain tranquillity, by means of Reason, aided by perseverance. Holding the mind in his Self, let him not think of anything else.

64. यतो यतो निश्चरति

As often as the unsteady wavering mind goeth forth, so often reining it in, let him bring it under the control of the Self.

65. यथा दीपो निवातस्थो

As a lamp, in a windless place, does not flicker, even so is the mind of the self-controlled Yogin, practising Yoga of the Self.

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66. चले वाते चलच्चित्तं

The mind fluctuates with the breath, and comes to a rest, along with it. If the motion of the breath can be controlled, the agitation of the mind ceases.

67. प्रशान्तमनसं ह्येनं

Supreme bliss comes to this Yogin, whose mind is peaceful, whose passion-nature is calmed, who is sinless and united to Brahman.

68. युञ्जन्नेवं सदात्मानं

The Yogin, who thus harmonises with the Self, and becomes sinless, easily enjoys the infinite bliss of contact with Brahman.

69. नात्यश्नतस्तु योगोऽस्ति

Verily Yoga is not for him, who eateth too much, nor for him who abstaineth to excess. Neither for one, who is much too sleepy, nor for one who is much too wakeful.

70. युक्ताहारविहारस्य

He only can attain propitious Yoga, who is moderate in eating and enjoyments,

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moderate in his movements, and regulated in sleep and wakefulness.

71. आयुःसत्त्वबलारोग्यः

The food that increases vitality, energy, vigour, health, joy and cheerfulness, that is delicious, bland, substantial, and agreeable, is Satwika food.

72. कट्वम्ललवणात्युष्ण–

The food that is very bitter, sour, saline, over-hot, pungent, dry, and burning, is Rajasa food. It produces pain, grief, and sickness.

73. यातयामं गतरसं

That which is stale and flat, putrid and corrupt, ort and unclean, is the food that the Tamasa is fond of.

74. कामक्रोधवियुक्तानां

To the saint, who is free from desire and anger, and is self-controlled, the bliss of the Brahman is everywhere.

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75. अभ्यासयोगयुक्तेन

With the mind disciplined by practice, meditating with rapt attention, one can reach the Supreme Person.

76. कविं पुराणम् अनुशासितारम्

He who thinks upon the Ancient Wise Ruler, minuter than the minute, yet the supporter of all, unimaginable and refulgent as the sun beyond darkness.

77. प्रयाणकाले मनसाचलेन

At the time of departure, with unshaken mind, fixed in devotion and harmony, holding the life-force within the two eye-brows, he goes to the Supreme Divine Person.

78. यद् अक्षरं वेदविदो वदन्ति

That Entity, which the Vedicists call as the Absolute, which the dispassionate sages find to be their goal, that, for the sake of which all discipline is undergone, I would now tell you in brief.

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79. सर्वद्वाराणि संयम्य

All the gates of the body closed, the mind confined in the heart, the life-force placed in the head, concentrated by Yoga.

80. ओमित्येकाक्षरं ब्रह्म

Reciting the one-syllabled mantram "Om", in my remembrance, if one departs from the body, he reaches the highest goal.

81. अन्तकाले च मामेव

And he, who casting off the body, goeth forth, thinking of Me only, at the time of the end, he enters into My being, there is no doubt of that.

82. यं यं वाऽपि स्मरन् भावं

Whatever is the thought of a man, at the time of his death, he reaches to that, turned to that by constant thinking.

83. यत्र यत्र मनो देही

Whenever a man may happen to keep his mind fixed, with whole attention, whether it be out of attraction, or aversion, or fear, he comes to be assimilated to that object.

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84. यादृशैः संनिविशते

With whom one mixes, with whom one keeps company, and what a man wishes to become, that he comes to be.

85. तस्मात् सर्वेषु कालेषु

Therefore, at all times, think of Me, and fight. Having set the mind and reason on Me, thou shalt come to Me.

86. यत्र काले त्वनावृत्तिम्

I would now tell you of the state, where reaching, one has not to traverse any more. And also of the state where proceeding, there is some more distance to go.

87. अग्निर्ज्योतिर् अहः शुक्लः

The Jnana Yogin (of the Path of Adwaita) sees it clearly for a longer and a longer period, like a flash, a ray, the day, the bright fortnight, the northern half-year, and then reaches the Brahman.

88. धूमो रात्रिस्तथा कृष्णः

The Bhakti Yogin (of the Path of Dwaita) sees it but veiled, and for a longer and

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longer period such as smoke, night, dark fortnight, the southern half-year. The ray of light is here mild like the moon-beam. The Yogin who proceeds by this way also, is absolved.

89. शुक्लकृष्णे गती ह्येते

Bright and dim, these are the two Paths, that are current in the world from the beginning. The one leads to the goal directly; proceeding, by the other, one has to traverse further.

90. नैते सृती पार्थ जानन्

The Yogin who knows all about these two Paths, is no more perplexed. Therefore, Oh Arjuna, stick to Yoga at all times

91. वेदेषु यज्ञेषु तपःसु चैव

Whatever merits there are in the Veda, in sacrifice, austerity and charity, the Yogin surpasses all that, by knowing this truth. He goes to the first and foremost station,

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92. अयतिः श्रद्धयोपेतः

The man who has not yet become a Saint, if he fails in Yoga, and goes astray, what would be the consequence, O Krisna?

93. कच्चिन्नोभयविभ्रष्टः

Would he not, lost to both the paths, be ruined like a piece of cloud, confused and dislodged from the path of Brahman?

94. एतन् मे संशयं कृष्ण

Deign to dispel this doubt, O Krisna, for I do not know anybody else, who can solve my doubts.

95. पार्थ नैवेह नामुत्र

O Partha, neither here nor there, does he meet with any disaster. The right-doer does not stand any risk.

96. यदा सत्त्वे प्रवृद्धे तु

If a man dies during the prevalence of Satwa, he goes to the spotless worlds of the great sages.

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97. रजसि प्रलयं गत्वा

Dying during the prevalence of Rajas, he is born amongst active creatures, while departing during the prevalence of Tamas, he is born in the race of the idiots.

98. प्राप्य पुण्यकृतां लोकान्

Having attained to the world of the pious, and living there for a great age, the man who fell from the Path of Yoga, is reborn in a pure and blessed family.

99. अथवा योगिनामेव

Or he may even be born in the family of wise Yogins. Such a birth is a rare fortune.

100. तत्र तं बुद्धिसंयोगं

There he recovers the tendencies of his previous birth, and then again makes fresh attempts for success.

101. पूर्वाभ्यासेन तेनैव

By the force of accumulated habit, he is irresistibly swept away. Even the beginner in the Path of Yoga, proceeds further than the Veda.

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102. प्रयत्नाद् यतमानस्तु

The Yogin, purified from sin, labouring with assiduity, attains perfection, by the labours of many births, and then reaches the supreme goal.

103. त्रैगुण्यविषया वेदा

The good that the Veda teaches, lies within the world of phenomenon (the three Gunas). Rise thou above the Gunas [to noumenon]. This may be done by being full of the Self, and taking stand on the Satwa—free from the pair of pleasure and pain, and the care of loss and gain.

104. यदा निर्वृत्तो सर्वस्मात्

When the desire for pleasure dies out of his heart, the man becomes full of Satwa and reaches Brahman.

105. शकुनानामिवाकाशे

Just as the bird flies in the air without any visible effort, or the fish in the water, similarly right living comes natural to the Yogin—as natural as the breath of the nostril.

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106. यत्रोपरमते चित्तं

Which way the mind, purified by discipline turns, and where the self sees the Self, and finds satisfaction.

107. सुखमात्यन्तिकं यत् तद्

Wherein he finds supreme delight, the delight that belongs to the Rational Self, and not to the senses, and wherein established, he does not stray away from truth.

108. यं लब्ध्वा चापरं लाभं

On knowing which, he cannot think of any greater good, and from which position, he may not be dislodged even by great distress.

109. तं विद्यात् दुःखसंयोग–

Know this to be Yoga (Union). It is safe from all pain. This Yoga is to be practised with optimism and determination.

110. युञ्जन्नेव सदात्मानं

The Yogin, controlled in mind, thus practising Union with the Self, obtains the supreme peace of Nirvana in Me.

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111. अन्तरिक्षेण पतति

He goes up higher and higher. He looks upon the universe as his own. In all holy work, the Muni is the sure associate of God at every turn.

112. तपस्विभ्योऽधिको योगी

The Yogin is greater than the ascetic, he is greater than the philosopher, he is greater than mere men of action. Therefore be thou a Yogin, O Arjuna.

113. योगिनामपि सर्वेषाम्

Then again, amongst the Yogins, he is the greatest who is devoted to Me, with submission and reverence.

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CHAPTER XV

In Divine Presence

1. मदनुग्रहाय परमं

This, the great Secret of Spiritual Science, that you have divulged to me, out of compassion, has dispelled all my doubts.*

2. भवाप्ययौ हि भूतानां

I have heard from you at length, about the origin and destruction of beings, and about your eternal greatness.

3. एवमेतद्यथात्थत्वम्

What you have told of yourself, O Lord, is nothing but true. And I desire to see your Divine Being, O Puruṣottama.

4. मन्यसे यदि तच्छक्यं

If you think, that It can be seen by me, then Yogeśwara, show me thine imperishable Self.

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* The excellent translation of Dr. Annie Besant has been freely drawn upon, particularly in this Chapter, for which I express my gratitude.
—*Author.*

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5. पश्य मे पार्थ रूपाणि

Behold, O Partha, my forms in hundreds and thousands, various in kind, divine, and of multifarious colours and shapes.

6. पश्यादित्यान्वसून्

Behold the Adityas, the Vasus, the Rudras, the two Ashvins and also the Maruts;* behold many marvels never seen ere this, O Bhārata.

7. इहैकस्थं जगत् कृत्स्नं

Here to-day, behold the whole universe, movable and immovable, standing in one in My body, O Gudākesha with aught else thou desirest to see.

8. न तु मां शक्यसे द्रष्टुम्

But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga.

9. एवमुक्त्वा ततो राजन्

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pārtha His Divine Form as Lord.

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* Various classes of Celestial Beings.

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10. अनेकवक्त्रनयनम्

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons.

11. दिव्यमाल्याम्बरधरं

Wearing divine necklaces and vestures, anointed with divine unguents, the God all-marvellous, boundless, with face turned everywhere.

12. दिवि सूर्यसहस्रस्य

If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that Mahātman.

13. तत्रैकस्थं जगत्कृत्स्नं

There Pāndava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Deities.

14. ततः स विस्मयाविष्टो

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the Shining One, and with joined palms spake.

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15. पश्यामि देवांस्तव

Within Thy Form, O God, the Angels I see,
All grades of beings with distinctive marks;
Brahma, the Lord, upon his lotus-throne,
The Rishis all, the Serpents, the Divine.

16. अनेकबाहूदर–

With mouths, eyes, arms, breasts multitudinous,
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee,
Infinite Lord, infinite Form I find.

17. किरीटिनं गदिनं

Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold:
Blazing as fire, as sun dazzling the gaze,
From all sides in the sky, immeasurable.

18. त्वमक्षरं परमं

Lofty beyond all thought, unperishing,
Thou treasure-house supreme, all immanent;
Eternal Dharma's changeless Guardian, Thou;
As Eternal Person I think of Thee.

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19. अनादिमध्यान्तम्

Nor source, nor midst, nor end, infinite force,
Unnumbered arms, the sun and moon
Thine eyes be.
I see Thy face, as sacrificial fire
Blazing, its splendour burneth up to the
worlds.

20. द्यावापृथिव्योर्

By Thee alone are filled the earth, the
heavens,
And all the regions that are stretched
between;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form.

21. अमी हि त्वा

To Thee the troops of Suras enter in,
Some with joined palms in awe invoking
Thee;
Banded Maharshis, Siddhas, cry: "All hail!"
Chanting Thy praises with resounding
songs.

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22. रुद्रादित्या वसवो

Rudras, Vasus, Sādhyas and Adityas,
Vishvas, the Ashvins, Maruts, Ushmapas,
Gandharvas, Yakshas, Siddhas, Asuras,
In wondering multitudes beholding Thee.

23. रूपं महत्ते

Thy mighty Form, with many mouths and eyes,
Long-armed, with thighs, and feet innumerate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I.

24. नभःस्पृशं

Radiant thou touchest heaven rain-bow hued
With opened mouths and shining vast orbed eyes
My inmost self is quaking having seen
My strength is withered, Vishnu and my peace.

25. दंष्ट्राकरालानि

Like Time's destroying flames I see Thy teeth,
Upstanding, spread within expanded jaws ;

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Nought know I anywhere, no shelter find ;
Mercy, O God ! refuge of all the worlds !

26. अमी च त्वां धृतराष्ट्रस्य

The sons of Dhritarāshtra and with them
The multitude of all these kings of earth,
Bhīshma, and Drona, Sūta's royal son,
And all the noblest warriors of our hosts.

27. वक्त्राणि ते

Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see ;
Some caught within the gaps between Thy teeth
Are seen, their heads to powder crushed and ground.

28. यथा नदीनां

As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into Thy flaming mouths,
In haste, these mighty men, these lords of earth.